1:Radin E-5 (1908-1913) 1923
NP12 Winnebago NP12

Names of the principal trees, etc.

ratgerek'a'wa, resin-weed.	pa° dja'gu, hickory.
ra°hjp, moss.	hraau'ka, butternut.
wax cutc, cedar (red cedar).	na° na'gk', maple.
hratra°na, ironwood.	ruyi, willow.
witci, flat cornered reed used for lodges.	rak, ash.
ra, round reed used for mats.	hrargp'gu, oak.
hi°rgp', basswood.	mank'a'rak, elm.
wazi, pine in general.	hukaigu, hazel.
wazi pasa, white cedar.	na° p'a'gu, cherry.
wargp', poplar.	na° ho'rgk, ironwood.
tra° hra'wa, birch.	heryu', cottonwood.
hraga, walnut.	

Names of the principal vegetables and fruits

teera'hera, a water root.	hacedjek', strawberry.
wakra°gara, root called "awl" root.	hap'a'hap'aaxgp, gooseberry.
ha°'khai'dja, pea vine.	hatcagkr', cranberry.
dera, a sort of artichoke.	k'a°tc hi°cek, peaches (fuzzy plums).
pa°kxi, root found in lowlands.	kc6 carotc, apple (long and round apple).
na°p'ak, chokecherries.	wak'a°retcawa, wild currant (snake's navel).
k'a°tc, plum.	dokr'wehi, prairie turnip.
kc6 crabapple.	ha°a'gk, bean.
tcwa'°wa°, fruit of a tree similar to crabapple tree.	ha°naak' na°di, climbing bean.
hazr'cutcp, raspberry.	ha°a'gk' mink, nonclimbing bean.
hawda'maakwa, blackberry.	ma°hi°tc, milkweed.
hawdinagk', blueberries.	

Animals and parts of animals whose flesh is not eaten

waakrogk, dogfish.	weasel.
djadja'gka'k, mink.	marten.
dacc'na°k, otter.	no entrails (a'djwaju).
ho wak'a°, eel (holy fish).	gopher.
k'ayi, crow (really northern raven).	horse.
tcaacr'p, eagle.	

Agriculture.—In the old days the Winnebago always raised in their permanent villages at least corn, squash, and beans. As the villages consisted practically of a group of families belonging to different clans, each clan apparently living by itself, the question of clan ownership of these fields was hardly considered. (This statement is made because some Winnebago spoke of clan ownership.) What actually occurred was, in the opinion of the author, as follows: Each group of families being segregated according to clan, it happened that certain family groups had fields in common. This must have happened rather frequently, for there seems to have been a tendency—although this can not be said with certainty owing to the meagerness of reliable information—for related families to hold together in these settlements. In general, however, each family owned and cultivated its own field.

Crashing Thunder

*159 Thus I acted up to the time that I have memory of things.

*159 In those days there were not many white people
221 living near us as to-day. My father went out hunt-
[224] ing continually. The lodge in which we lived was cov-
[342] ered with rush mattings, with reed mattings spread over
[352] the floor. After hunting for some time in one place we would move to another. My father, mother, older sisters, and older brothers, all carried the packs. Thus we would spend our time until the spring of the year and then in the spring we would again move in order
[224] to live near some stream where father could hunt
[136] muskrats, mink, otter, and beaver.

In the summer we always returned to Black River Falls, Wisconsin. Here all the Indians gathered after
[222] they had given their feasts. Then we picked berries. When picking berries my father used to buy me gum
*159 so that I should not be able to eat any of the berries.
[261] I managed however to eat berries and chew gum at the same time. After a while I learned to chew tobacco and then I did not eat the berries while picking them.
[296] Later on I got to like tobacco very much and I probably used up more money in buying tobacco than would have been the value of the berries had I eaten them.

[187] ing and crying to await the coming of the spirit Among the Winne-
[593] bago, and probably among many other tribes, it was customary
[603] for the parents or grandparents, to prepare the children specifically for what was likely to happen; to inform them how to recognize the approach of the spirit and, what was more to the point, to teach them how to distinguish a good from a bad spirit.

[2]

1 [i.e., during their quest for a guardian spirit, See P-1, Category 116 -- Analyst]